

THE  
**Latter Day Luminary,**

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE  
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

MARCH, 1825.

[No. III.]

COMMUNICATIONS.

INFIDELITY RENOUNCED.

WE have never known a Christian to abandon his religion in the immediate prospect of death, and embrace infidelity, or seek to embrace it, as the safer passport from the sorrows of mortality to the joys of eternal life. But we have known many infidels, not only of the weak and illiterate class, but of learning and talents, in the hour of affliction, portending their approaching dissolution, to abandon their infidel hopes, and embrace, or seek to embrace Christianity.

We have never known a person, who had been an advocate for Christianity in earlier life, lament in old age and in death, the influence of his former works, as tending to promote the belief of the Gospel: but we have known champions in the cause of infidelity,

to mourn in the closing scenes of life, because they had disseminated deistical sentiments; and we have heard them express heart-rending sorrows, because they could not recal their works, nor undo what they had done.

The following statements will illustrate the correctness of these remarks, while they demonstrate the power of God's word. Read and ponder—and you will confess that *their rock is not as our rock, our enemies themselves being judges.*

Charles Gildon, author of a book called the Oracles of Reason, was convinced of the fallacy of his own arguments against religion, and the danger of his situation, by reading Leslie's Short Method with a Deist. He afterwards wrote a defence of revealed religion, entitled, The Deist's Manu-

al; and died in the Christian faith.

Sir John Pringle, one of the first characters of the present age, though blessed with a religious education, contracted the principles of infidelity, when he came to travel abroad in the world. But as he scorned to be an implicit believer, he was equally averse to being an implicit unbeliever. He therefore set himself to examine the principles of the gospel of Christ, with all caution and seriousness. The result of his investigation was, a full conviction of the divine origin and authority of the Gospel. The evidence of revelation appeared to him to be solid and invincible; and the nature of it to be such as demanded his warmest acceptance.

Soame Jenyns, Esq. Member of Parliament for Cambridge, by some means had been turned aside into the paths of infidelity, and continued in this state of mind some years. Finding his mind, however, not at rest, he was induced to examine the grounds upon which his unbelief was founded. He discovered his error; was led to believe in the Saviour of mankind; and wrote a small treatise in defence of the gospel, entitled a View of the Internal Evidences of Christianity; a work worthy the perusal of every man who wishes to understand the excellency of the religion he professes.

Doctor Oliver, a noted physician at Bath, was a zealous unbe-

liever till within a short time of his death. Being convinced of his error, and the danger of his situation, he bewailed his past conduct with strong compunction of heart, and gave up his spirit at last, in confident expectation of mercy from God, through the merits of that Saviour whom, for many years, he ridiculed and opposed. 'Oh,' said he, 'that I could undo the mischief that I have done! I was more ardent to poison people with the principles of irreligion and unbelief, than almost any Christian can be to spread the doctrines of Christ.'

General Dykern received a mortal wound at the battle of Bergen, in Germany, A. D. 1759. He was of a noble family, and possessed equal abilities as a minister in the closet, and a general in the field, being favoured with a liberal education. Having imbibed the principles of infidelity, he continued a professed deist, till the time he received his fatal wound. During his illness, however, a great and effectual change was wrought upon his mind by the power of divine grace, and he died in the full assurance of faith, glorying in the salvation of Jesus, and wondering at the happy change which had taken place in his soul.

John, Earl of Rochester, it is well known, was one of the wickedest and wittiest men in the kingdom. The hand of God, however, being upon him, he was brought to a deep sense of the danger of his situation, and ab-



horred himself in dust and ashes. After this, he acknowledged, that all the seeming absurdities in the Holy Scriptures, fancied by men of corrupt and reprobate judgments, were vanished, and that their excellency and beauty appeared, now that he was come to receive the truth in the love of it. "I shall now die," said he at last, "but, Oh! what unspeakable glories do I feel! of what joys, beyond thought or expression, am I sensible! I am assured of God's mercy to me, through Jesus Christ. Oh! how I long to die, and be with my Saviour!"

For the admonition of others, and to undo, as much as was in his power, the mischief of his former conduct, he subscribed the following recantation, and ordered it to be published after his death:

"For the benefit of those whom I may have drawn into sin by my example and encouragement, I leave to the world this, my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am now appearing to be judged: That, from the bottom of my soul, I detest and abhor the whole course of my wicked life; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto lived without hope and without God in the world! have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of

Grace; and that the greatest testimony of my charity to such, is, to warn them, in the name of God, as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock at sin, or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone, I, one of the greatest sinners, do yet hope for mercy and forgiveness. Amen."

Captain John Lee, who was executed for forgery, March 4, 1784, became an infidel, through reading the elegant, but sophistical writings of David Hume. Deeply, however, did he repent his folly, when he came to be in distressed circumstances. "I leave to the world," said he, in a letter to a friend the night before his execution, "this mournful memento, that however much a man may be favoured by personal qualifications, or distinguished by mental endowments, genius will be useless and abilities avail but little, unless accompanied by a sense of religion, and attended by the practice of virtue."

Francis Junius the younger, was a scholar; but had imbibed a deadly prejudice against the truth of the Bible. His father perceived the fact in grief, and placed a New Testament among his books of study. The infidel son finding it there, took it up one day, and thought he would just open it to view some passages that might meet his eye. His

eye fastened on the text; "*In the beginning was the word,*" &c. He was so struck with the text, that he read on through the chapter. He found himself solemnly arrested with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing every thing human. He says, "My body shuddered; my mind was all in amazement; and I was so agitated the whole day that I scarce knew who I was!" He adds, with gratitude—"Thou hast remembered me, O Lord my God, according to thy boundless mercy, and didst bring back the lost sheep of thy flock." From that time the relish of his soul was turned from the objects of his past delights to the word of God, and the great and glorious things of his kingdom. Oh, unbelievers of the word of God! ye must experience the same change by the Spirit of Grace, or you must sink in eternal death.

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#### UNIFORMITY IN RELIGION.

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GREAT efforts have been made, at different periods of the world, to produce uniformity in religious sentiment, but to no effect. Ecclesiastical councils have been assembled, and much time has been consumed in framing Christian institutes, and forms of worship for the government of the church. The edicts of princes have been issued, with cruel penalties to enforce them; but all these devices

have been unavailing. Neither sacerdotal prescriptions, nor royal maledictions, can convince the understandings, or govern the consciences, of men. How, then, shall the object be effected? With the unregenerate it is not desirable. While the heart is irreconciled to God, no good purpose can be answered by requiring the person to profess what he does not feel; nor can the church of Christ be benefited by the communion of unregenerate professors. But is uniformity desirable among real Christians? Unquestionably it is, in every thing which is a subject of Divine revelation. In all the doctrines and ordinances of the Gospel, and in the obedience of all the precepts of the Bible, there cannot be diversity without error. Truth cannot stand opposed to truth; and till man is convinced of his error, he cannot abandon it, without violence to his own conscience. The most effectual method of producing uniformity, then, must be to seek instruction of God. Every Christian professes to know nothing but what he is taught of God; but Divine teachings are always uniform. When two Christians differ upon any point, it is certain that, on that point, they are not both taught of God. One must be erroneous in his views, and both may be; for error may stand opposed to error, but truth cannot stand opposed to truth. Nor should the least error be regarded as an involuntary, unfortunate thing, to which



no guilt is attached : for it is written, *if any man lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and he shall receive it.* Let us then stand in doubt of every thing, and be tenacious of nothing, except what God teaches us ; and so far as we are governed by this rule, we shall be uniform in our religion—all speaking the same thing, that there be no divisions among us ; but that we be perfectly joined together in the same mind, and in the same judgment.

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INCONSISTENCY ATTENDANT ON  
ERROUR.

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ERROUR is commonly attended with inconsistency. This observation is strikingly exemplified in the conversation and conduct of those who maintain and practise what is commonly called infant baptism. At one time it is alleged, that the children of believing parents are born in the church. Then it is asserted, that baptism is an initiating ordinance, which introduces them into the church. After this, it is required, among the most evangelical of the pedobaptists, that these same children shall give a satisfactory relation of a work of grace in their hearts, before they can be admitted to church membership. These several points are earnestly supported by the same person, who changes his ground from one to

another of them as the occasion may require.

Their ideas of the importance of baptism are equally capricious. Sometimes it is represented as a mere external, unessential, unimportant rite, which may be observed without virtue, or neglected without fault ; and when viewed in this light, the Baptists are severely censured for excluding from their communion persons whom they consider unbaptized ; and are accused of giving undue importance to an outward ceremony, as containing a saving efficacy. But urge the relinquishment of infant baptism, and these same persons are as tenacious of the rite, as the man Micah was of his silver gods and his priest. It is then almost, if not quite, necessary to salvation. If one of their children is dangerously ill, they are restless till this ceremony is performed, lest the child should be hurried to the bar without the seal of the covenant of grace. They represent unbaptized children as destitute of God's *covenant mercies*, which are sealed to the baptized. Their salvation is believed to be more doubtful than that of others ; and parents who reject the rite, are accused with the want of affection to their own offspring, and sometimes even of denying the fact, that Jesus Christ extends salvation to children.

The amount of the whole, is, that the reception of error betrays persons into a regard for their superstitions above what they en-

tertain for truth itself: that baptism, as Christ has enjoined it, is of little or no importance ; but as men have mutilated it, great virtue is ascribed to its administration. Even the pious Dr. Watts, with all his ingenuity of thought and logical powers of mind, could not reduce the subject to any satisfactory conclusion, till he came to the belief that unbaptized persons, dying in infancy, were annihilated. Great men, when they err, are greatly absurd in their errors. No belief is so stubborn, as that which results from instruction in dogmas that cannot be sustained by holy writ : and there is a pertinacity in error, which truth never assumes.

The fact is, Christ in the heart is the soul of religion ; the ordinances which he has established are the body which it wears. Ordinances without grace, are like the body without the soul, lifeless and offensive. Grace without obedience to the ordinances of Christ, is too much like a disembodied spirit, intangible and invisible, and but imperfectly qualified to dispense blessings to persons in this world. When the ordinances of Christ are mutilated, they constitute but a deformed and decrepit body. If we would keep in its perfection of beauty, that which Christ has prepared for us, we must observe the ordinances as he delivered them to the saints ; and then we shall find no difficulty in preserving consistency.

#### HOW TO BE MOST USEFUL.

WE live in the world to do good. After our holy vocation, there is no necessity for our continuance here to form a character for eternity : that character is formed in us by the Spirit of Christ in our regeneration, and his imputed righteousness gives us a title to the blessed inheritance. But God has a work for each one to perform, and its fruit will be enjoyed in heaven. In our fidelity to his service, the whole universe is interested. It involves the glory of God, the joy of angels, the comfort of saints, the salvation of sinners, and the magnitude of our own reward. All this is the result of one sinner's conversion. As the Lord replenishes the world by procreation, through the progenitors of every succeeding generation, so, through the instrumentality of saints, he raises from age to age a succession in the Christian Church ; and he who is the happy instrument of converting one sinner from the error of his way, may be, in a spiritual sense, what Abraham was in his beloved Isaac, the father of a numerous progeny. Let your life be one continued series of self-denial and affliction ; let persecution and anguish be your constant companions ; if, in the end, you shall be the means of bringing one immortal soul to glory, your time will have been more profitably employed, than to have



gained all the treasures of the universe ; and the fellowship of that soul in heaven will recompense your sacrifices more than a thousand fold. For this purpose, God is preserving your lives, and presenting every incentive to exertion in his service.

It is not possible to ascertain, in this life, *who* does most good, nor *when* we are most successfully employed in the cause of God. The day of judgment will bring these things to view. But it is not difficult to tell *how* we are to do most good. This point, though often mistaken, is so plain to the observation of the Christian, *that he may run that readeth it*. It is comprised in one short sentence of inspiration: PRAY WITHOUT CEASING. It is the pleasure of God to communicate every blessing that he bestows, through the medium of prayer. Paul was not converted, till dying Stephen had prayed for him ; nor was Anna-nias sent to comfort and instruct him, till he himself prayed. Peter was not delivered from the dungeon and the power of Herod, who had decreed his death, till the other disciples had prayed for him. Paul was not preserved from an earlier death by the sword of persecution, but through the prayers of his brethren. *The effectual fervent prayer of a righteous man availeth much. When thou prayest, enter into thy closet ; and when thou hast shut thy door, pray to thy Father who is in secret ; and thy Father who seeth in secret, SHALL REWARD*

*THEE OPENLY.* Prayer makes the mind heavenly ; and like the converse of Moses with his God in the mount, it produces glory in the countenance. It overcomes temptation, and makes us active and cheerful in the performance of every Christian duty. A life of prayer cannot fail to be a life of godliness ; recommending, with irresistible power, the love of Christ to sinners. If deprived of every other means of doing good, the throne of grace is still open to the Christian ; and by the efficacy of prayer he may be secretly diffusing the Gospel in every region, and gathering immortal souls to the Redeemer from every family on earth.

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A MARK OF GRACE.

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In the earliest exercises of grace, the enlightened sinner sometimes doubts the genuineness of his convictions, because he is not greatly terrified with the fear of hell. But a little reflection upon the nature of a work of grace, will show, that the fear of future torments is no evidence, either in favour of or against the person. An enemy, when subject to punishment, may desire pardon, while he continues to approbate the crime. Nature revolts from misery, but grace alone is captivated with the charm of holiness. Cain's punishment was greater than he could bear—Esau sought repentance in vain—Judas was tormented with despair—Felix trembled—

an unregenerate man may cry for pardon, and like Simon, entreat the saints to pray to the Lord for him, that none of the curses of the law may come upon him; but only the renewed soul can hunger and thirst after righteousness. Where conviction is genuine, there is a desire for pardon; but there is yet a greater desire for sanctification. This sentiment is drawn from the word of God, and confirmed by Christian experience.

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#### INFIDELITY.

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THERE has been a violent effort among infidels to sap the foundation of Christianity, ever since its first promulgation. But what is the object? Is it because the observance of its precepts tends to diminish the happiness of society? No: for infidels will not deny, that the purest system of morality, ever taught by man, is inculcated in the Gospel. Is it, then, because the doctrine which it teaches gives misery to the mind of the believer? No: for every Christian will testify, that no joy on earth can be so great; that no exercise below heaven can afford so rich an intellectual repast, as what arises from an unshaken belief in the Son of God, and in every word of his revelation. Is it, then, that Christianity endangers the souls of its adherents? No: for none will deny, that the sincere Christian is safe in any event. Should his belief

prove to be a mistake, yet his religion will not endanger his future happiness; but should it prove true, where will the unbeliever appear? *Their rock is not as our rock, our enemies themselves being judges.* If, as infidels would persuade us, Christianity is a delusion, it is so harmless, so beneficial to society, so full of consolation, both in life and in death, that it must be the extreme of cruelty to seek to deprive us of it.

But the real Christian is so by experience; and he has an inward consciousness of its reality, which all the sophistry of infidelity can never shake. On these points, the writer claims ability to judge, superior to that of the infidel. He has *tried* both sides of the question. He was once an infidel, and tasted all the pleasures of unbelief. The whole volume of Divine Revelation was as objectionable, in his esteem, as the Apocalypse is now to the last and least of infidel writers. In this condition he would have remained, and died in his sins, had not the Spirit of God convinced him of his error. He now rejoices in that sovereign grace, which has called him to establish the faith which once he would have destroyed. He can therefore testify, from actual experience, what unbelievers have never felt, but what the matter of Revelation teaches, and what every real Christian will confirm; that in all the vicissitudes of life—in prosperity, and in adversity—in the midst of life, and in the ap-



proach of death, an unshaken belief in Jesus Christ gives solid happiness to the mind, infinitely transcending every thing that the infidel can enjoy. What, then, can be the object of the infidel, in labouring to undermine a fabric of such superior excellence? We can resolve it to no other motive, than that of the maddening power of sin. The man, intoxicated by the inebriating draught, may be infuriated when he knows not wherefore. So the intoxicating power of sin produces moral madness, to such a degree, that man would destroy the only remedy for the disease; and thus deprive his fellow creatures of the antidote which he himself rejects. But the arm of man, lifted against God, is too puny to sustain the conflict. The Gospel has triumphed, and will continue to prevail, till its light shall be diffused through the whole world. The signs of the times indicate the near approach of its universal success; and if the decline of infidelity may be inferred, from the growing weakness of its advocates; in viewing their sinking state, from Voltaire and Hume, down to the miserable effort of Smyth, we may confidently hope that it will soon expire for ever.

STORY OF POOR JACK.

At a meeting in the south, of the British Foreign Bible Society, a stranger arose and addressed the chairman, as follows:

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Sir, in a seaport town there lived a drunken and profligate man; and one day, as he was walking near the sea, in a state of inebriation, his son, a lad of about three years of age, came to him, and frequently asked for something to eat; but having spent all that he had earned, he had nothing to give him; and in a fit of despair, he threw him into the sea, and there left him to perish, staggering home, scarcely knowing what he had done. But that God, who presides over the waters as well as the dry land, led his infant hands to cling to a plank that floated near him. The sea rolling outwards, carried him with velocity from the shore, where he was seen by a ship of war passing at that time. At first they perceived something floating on the surface of the water at a distance; but, as they came nearer, one of the sailors, who had a glass, cried out with astonishment, "It is a child!" Some of the seamen, regardless of the danger, instantly leaped into the sea, and brought him safe to the ship. The poor child could only tell them his name was Jack, and from that time he received the name of poor Jack. The humanity of the crew, led them to take care of him. The boy was steady, and grew in favour with the officers as well as men; and he behaved well in many engagements, and was appointed to the office of taking care of the sick and wounded.

In an action of the late war, when he was performing his of-

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face, an aged and infirm seaman came under his care ; but all poor Jack's attention could not preserve the old man from his approaching dissolution, which he saw was drawing very near. At that very moment, the dying man thus addressed him : " For the great attention you have shown me, I give you the only treasure I am possessed of, which was given me by a lady, (presenting him with a Bible, with the mark of the British and Foreign Bible Society on it,) which has been the means of my conversion, and a great comfort to me in my hour of adversity. Take it, and with it my dying blessing. Read it ; it will lead you in the paths in which you should go. You know not what a wretch I am :—I feel diffident to tell you ; but it will alleviate my sorrows, and ease my conscience. Formerly, I was a profligate man, and a very great sinner ; and one day, as I was walking on the beach, intoxicated even to madness, my child repeatedly asked me for bread. I had none to give him ; and in that very hour, prompted by something worse than bad, I perpetrated a deed which rends every fibre of my heart to relate.—I murdered my child—I dashed him headlong among the merciless waves ! " What! your son ?"—" Yes, I left him to the mercy of the devouring elements." " When, and how long ago ?" He then related the circumstance above stated, and Jack recognised in the dying sailor, his own father. It is needless

to attempt, as it is impossible, to describe the scene of mutual joy, affection, and gratitude to heaven, which now took place.—The father found his son, and the son his father, who expired in his arms.

After the death of his father, Jack returned to land, left the nautical profession, and, in a few years, became a minister. Every feeling heart sympathized with the stranger at the narrative ; when, to the astonishment of every one present, the narrator closed, bowing to the chair in these impressive words, " I, sir, am poor Jack!"

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#### WARNING TO DRUNKARDS.

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WHEN the Rev. Mr. Tenant was minister in Freehold, in the then province of New-Jersey, he had a neighbour, a carpenter by trade, who was an habitual drunkard, and always spent much time, particularly evenings and Sabbath days, in company with people of like habits, and never went to church or religious meetings of any kind. This man dreamed one night that he had a fit of sickness and died, and as he always had expected, after death, he went to hell. Hell was not to him what he had expected to find it ; but was a very large tavern, with a bar room full of benches, well lighted up, all the benches filled with people, all silent, each with a hat on his head, and each covered with an ample black cloak



reaching to his feet. The man went up to the landlord and said, "I had expected to find hell full of fire, and a place of torment, as it was always represented to me while living, but I find it very agreeable." Upon this, every one of the persons in the room stood up, and each one slowly and silently opened wide his cloak, and holding it open, displayed his body a solid mass of fire. The man was so struck by this sight, that he begged the landlord to allow him to return to the earth again—who after many entreaties consented that he should return, if he would make a solemn promise to return there again at the end of a year. This the man promised, and awoke. The dream filled the man's mind with horror, and in the morning he went to Mr. Tenant and told the story. Mr. Tenant advised him to reform, and lead a new life. It seemed a special warning, which, if he neglected, would enhance his future punishment, &c. The man did reform, and for six months avoided his old companions. At the expiration of that time, he was returning home one evening, and was met by several of them near a tavern, and they began to ridicule him for becoming religious, and dared him to go in and take one drink with them. The man felt very strong in his new resolutions, and said he would go in and take one drink, to show that it would not hurt him. He took one drink, and another, till he was much intoxicated. From that time

he returned to his old habits, and grew worse and worse. His family lived in the second story of a house, to which there were stairs on the outside of the house; and one night, on which he had drank more than usual, he made shift to get up stairs and to bed, and slept all night; but in the morning when he went out of the door to go to his work, he was still drunk, and pitched off the stairs and broke his neck. The news was carried to Mr. Tenant, who instantly recollecting the man's dream, on looking at a memorandum he had made when the man told him the dream, found it was a year that day since the man told it to him.

SIR—The above account was given by the Rev. Mr. Tenant to Mr. Leslie, a pious old gentleman in New York, and by Mr. L. to me, and without doubt is authentic. If you think it will be of any consequence and do good, I should like to see it preserved in the Recorder.

DAVID R. BOGERT.

Malta, Saratoga Co. N. Y. }

Oct. 12, 1824. }

(Boston Rec.)

#### AFFECTING FAMILY SCENE.

[The following interesting and affecting incident, is extracted from an account of a revival of religion in Vassalborough, Me. recently published in the Boston Recorder.]

It was in a wealthy and respectable family, whose kindness-

es were lavished upon the ministers of the Gospel, as well as other guests, that two or three friends of us tarried one night of this very week. Not a member of the family professed religion, or cherished religious hope—though the externals of the Gospel wanted not their support; but the savour of prayer was somewhere in the ancestry line. At evening we bowed before God, previous to retiring to rest, having spent most of the time in religious conversation; each guest seeking to persuade some member of the family to embrace the Redeemer. Something laboured in the minds of one or two of the family, though there was still no hope entertained. Next morning, after the table was cleared, we assembled for prayer; we knelt down before God, and carried the spiritual and eternal interests of the family to the Throne of Grace. When the prayer was concluded, and we were about to rise, we suddenly heard a voice, apparently in the direction of the door, earnestly—commencing another prayer, in which, without for some time knowing whose it was, we heartily joined. It was the deacon, who was passing by, and who felt as if, now the Lord was with us, he must put in a fresh petition for the dear family; and accordingly he had come in unheard, and softly kneeling by the side of us, had let his feelings burst forth, when a moment of silence had returned. This season of devotion will long be remem-

bered by one of the family, a son, whose high hopes and brilliant prospects for this life had, till this memorable morning, absorbed his attention and solicitude. An arrow, shot by the hand of the Spirit, trembled in his heart—he paused—thought, and stood convicted. Conflicting feelings rent his bosom. He saw himself to be a miserable sinner—condemned of God. This world presented no source of relief. He walked about—he paced his room, agitated and distressed, but saw not by faith, Him who tenderly calls, *Look unto ME, and be saved.* Taking up, at the house of a friend, the Bible, his troubled eye rested upon the passage, *Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted.* His heart broke—he humbled himself—he felt that it was the point of the Spirit's sword, which had drawn the waters of penitence from his obdurate heart. I humble myself, O God, before thee. I cast myself down at the foot of the cross, to receive thy mercy. I joyfully embrace the crucified Saviour. Thus felt he. It was no dream. 'It is true,' said he—his lips quivered with fear and rapture—'time can alone determine the reality of my hope, but I certainly have one.' His joy somehow seemed to cast such a dazzling radiance over the present, the future, and even the past, that, for a time, his very transgressions were lost in the blaze of glory.

We assembled in this family,



after this happy change in one of its leading members, for evening prayers; and my young friend being requested to lead the devotions, he declined—his hope, he thought, was too recent—he knew not how to pray aright. But as we were desirous that one of the family might, for the first time since its existence, pray to God in behalf and in presence of the family, he consented. Various earnest petitions were offered up; but when he came to his father and mother—his beloved father and mother, who had not named Christ—after pouring out a flood of tears, and feeling the rush of another torrent of affection, he could go no further. There was a pause, as touching to the soul as the silent awful presence of the eternal God could make it. Language became dumb at the immensity of the petition preferred by the child, yearning over the immortal interests of the parent. He could not proceed; and one of us took up his petition and continued to entreat mercy of God. When we arose from our knees, he went directly to his mother, laid his head in her lap, and gave vent to his struggling feelings, imploring her in the most impassioned manner to come to Christ. *'O mother, mother, come to Christ. Come, my dear mother, to Christ,'* said he, *'you will find him so precious!'*

If any thing can go to the heart, it is such a scene as this. Who could help weeping to see a child urging into the path to heaven a

parent, who had given him birth, but long before his birth had been an accountable and gospel called creature,—upon whose bosom he had reclined in the fragile years of infancy,—who had cherished many a tender affection towards him; but among all these affections felt not that which has for its object the undying soul, and waited many a long year to receive and obey a warning from her own offspring! I bless God again, it was not given in vain. The appeal from such a source was irresistible. The Lord seemed to smile on the tender anxieties of the son; the mother was obliged to yield; and in a short time there was a new affection between them. They loved each other now, because they both loved God. Seven members of this family expressed hope of a change, during the week.

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## MISSIONARY.

### FOREIGN.

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#### ENGLISH BAPTIST MISSIONS:

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##### TALLY GUNGE.

This station is about five miles from Calcutta, and is occupied by the Rev. Micaiah Hill. Pauncho, a converted native, attached to the Baptist station at Doorgapore, gave an affectionate and animated address from these words: "A certain man went from Jerusalem to

Jericho, and fell among thieves." He then feelingly described his situation as like that of the wounded man, and said that none of his own people, or their *shasters*, could heal the wounds which sin and Satan had inflicted on his heart; and that he could obtain no relief until he heard of Jesus Christ, who was the good Samaritan, who had healed all his diseases, and who had promised to be his Saviour after death. Whilst thus preaching the gospel, the tears trickled down his swarthy cheeks; and a gentleman who was present, says it was the best Bengalee discourse he had ever heard by a native. Ramhun Roy, a native schoolmaster from Kidderpore, catechized some boys from Mr. Ray's school, at Bhopancepore, and on the questions of the catechism founded several interesting observations, among which was the following: When we are afflicted we sometimes go into the wilderness among snakes, jackals, and tigers, to procure the juice of a tree by which we obtain a cure: thus that which we dislike to procure, becomes salutary. It is just so with religion. We do not like this house; yet it is for the worship of God, and the only true Saviour. We do not like the Bible *shaster*; yet it is the only *shaster* which brings salvation from sin. We do not like the *sabibs* (missionaries,) yet like the juice from the wilderness, they come from a far country, to heal the diseases of our hearts, and turn us from idols and the devil, to the true God. Thus you see, good people, those whom we think friends are enemies, whilst those whom we consider as enemies, are our best friends. Messrs. Trawin, Hill, Cockburn and Gorgery, conducted the devotional services. The audience was too large to be accommodated, and many returned unable to obtain admission.

## BELLARY.

*Extract of a letter from Messrs. Hands and Reeve, dated*

BELLARY, Oct. 7, 1823.

THE cause of missions is certainly gaining ground among our countrymen in this land, and many who formerly would have willingly sent us home, are now ready to aid us in the good work. Genuine piety is increasing rapidly among the British officers, both civil and military, and many are zealously aiding us by their property, their influence, and their prayers. When we contemplate the change which has been wrought in this country, we have cause with joy and gratitude to exclaim, "What hath God wrought!"

We have now several pious young officers at Bellary who are a great comfort to us, and with whom we take sweet counsel; a few others are promising, and we hope will ere long join them. We doubt not, under the divine blessing, the increase of piety among our countrymen will produce a powerful effect on the minds of the heathen; indeed, we have often been delighted with the remarks which we have heard from the *lips of natives*, on the excellence and superiority of the character of the pious officers they have seen among them.

## TRAVANCORE.

*Happy death of Vesuvassum, a native convert, in a letter from Rev. Charles Mault, missionary, dated*

NAGERCOIL, 12th Jan. 1824.

HIS attendance on the means of grace, ever since I have known him, has been regular: in conversation he said very little, but that was generally to the purpose, and showed that he thought about the truths that he heard from time to time. Indeed, he seemed to take great pleasure in the ordinances of re-



ligion, and was very attentive under the preaching of the word. This I particularly noticed the Sabbath previous to his death, while I was explaining the nature of a sinner's conversion to God. He was deeply interested in the subject, and appeared to hear as one would who was sensible there was but a step between him and death, which proved to be really the case; for, on the following week he was seized by that painful disease the *cholera morbus*, which in a few hours put a period to his life. At intervals he took the New-Testament and read it. He prayed frequently that the Lord would give him true repentance for all his sins, and faith in Jesus Christ. These seasons were often interrupted by fits that attend this disease, which occasioned delirium. At one time, on recovering from one of these fits, a heathen priest, accompanied by some of his heathen friends, who were sent for by the neighbours for the purpose of curing the complaint, and to induce him to renounce the Gospel, came in. He began to persuade the poor man to forsake the God he had been serving, and to give offerings to the gods he had so long forsaken—to put the mark on his forehead as a pledge of his return to heathenism—telling him, by doing these things he would restore him to health. To which he answered, "Are you come hither to destroy my soul? To the God who gave my soul I will commit it. Moreover, you say, if I worship your gods I shall not die. Is this true? Do not some of those persons die by this disease who worship them? And is there not a period coming when you yourselves will die? And if you die in your unconverted state, you will go to hell. If I now die, it is with the lively expectation of dwelling in the presence of God my Saviour for ever." He then desired them to leave his house. After this, he said to his wife, children, and friends that were present: "Be not deceived with the

words of this man. The Lord, by taking me, will deliver me from his snare. O give not heed to such lying vanities, but repent of your sins, and believe in the Gospel of Christ. You know that I have been a great sinner, and that I have often prayed to the Lord for the pardon of sin, and for peace of mind. Now death is come near to me, I can cheerfully resign my soul to the Lord for complete salvation." He turned to his wife and children, and said, "I shall soon be separated from you, and made one with the Lord. Believe on him with your whole soul, and he will be a father and a husband to you. As you do not know the day, nor hour of your death, go to the Lord Jesus Christ without delay, and ask in earnestness and in truth the pardon of all your sins." He then turned to his nephew, who is the schoolmaster of the place, and said, "I shall die; I therefore entreat you to be very kind to my wife and children." He was now very much exhausted; soon after he was heard to say, "O Lord, receive me into thy kingdom;" and so departed in peace.

#### BENCOOLEN.

A QUARTERLY letter, dated January 15, 1824, has been lately received from our missionaries at this station. We can, at present, only extract that part of it which refers to the native schools.

"Our native schools are in a truly flourishing state. Opposition has, in a great measure, ceased, and people begin to suspect that educating their children may possibly be attended with benefit. You have already been informed that all the schools in and about the town have been removed to the mission premises. Here a most gratifying sight is every day exhibited, of a hundred and fifty, or more, wild little fellows, subjected to the regular discipline of a Lancasterian school, and improving in useful knowledge. The boys are taught to read,

write, and spell; they are also instructed in arithmetic, the principles of the orthography of their own language, and in a few of the most simple truths in astronomy. Geography, History, Chronology, and some other useful branches of knowledge are still wanting, which our utmost efforts have not yet been able to supply. A large school-room, capable of containing two hundred and fifty boys, is in a state of considerable forwardness, and when finished, will, we hope, soon be filled with scholars.

Two public examinations have been held in the court-house, that containing the largest room in the settlement; the one in August last, the other on New-Year's-day. On both occasions the scene exhibited was nearly the same. The boys went through the manual discipline with their slates, pencils, &c. produced specimens of their writing, repeated lessons written from dictation, and worked sums in Arabic figures. It was truly amusing to see the little monitors, with sticks in their hands, walking up and down the ranks, with all the gravity and sternness of drill sergeants, while the different classes under their care obeyed the word of command, with a promptitude and correctness that were truly gratifying, and to some of the spectators not a little surprising. The Lieutenant-Governor, and the gentlemen of the settlement, were present on each occasion; and, on New-year's-day, Lady Raffles, and several of the ladies, honoured the examination with their presence. The impression on the European inhabitants here is most favourable; they consider the school system as the dawn of civilization and good morals. Sir Stamford seemed both surprised and delighted to see the little savages, as he pleasantly termed them, reduced to such regular discipline, and exhibiting such unequivocal proofs of advancement in knowledge. A little boy having spelt very correctly a few words proposed to

him, Sir Stamford caused a petty chief to be placed by the side of the boy, and required him to spell the words which the poor boy had just spelt; but though a man of nearly sixty years of age he could not spell one of them. His fruitless attempts to match a little boy, raised a general laugh, and taught the Malays to expect that the next generation will far excel the present. Many of the best boys were rewarded with valuable presents, at the expense of government: some of them receiving not less than a complete suit of clothes. These rewards for improvement were all delivered in the presence of Sir Stamford, who condescended to speak to the boys himself, and to excite them to future exertions. At the examination on New-year's-day, there were more than three hundred boys present; the number having been augmented since the examination in August.

We propose forming an Arabic class in the school on the mission premises; and a sort of grammar, with a Malay translation, such as is used by the natives themselves, is now being copied for the purpose. Such a step will be gratifying to the Malays, who are much prejudiced in favour of the Arabic language; it will give the boys a few new ideas on language in general, while it will dissolve the charm that surrounds a few vain and ignorant persons, who are considered prodigies of learning, because they can pronounce a few Arabic words, with the meaning of which they are commonly but little acquainted.

A gentleman of the civil service here, has lately visited the southern districts, in his official capacity, and amongst other instructions received from the Lieutenant-Governor, he was directed to inquire into the practicability of establishing native schools. He took a few of our books with him for distribution; and one of the chiefs there, when he saw the books, expressed an earnest desire to send his son to us for instruc-



tion. This gentleman, since his return, has presented a report to government on the subject of schools; from which it appears that a great number of schools might be formed, comprising a grand total of two thousand boys. As such an establishment would be attended with a very considerable expense, the Lieutenant Governor has not authorized it, but will, before his departure, write to the Supreme Government in Bengal, recommending it.

#### HONDURAS.

Our last number contained a letter from Mr. Fleming, acquainting us with various particulars in relation to the station he expected to occupy at the Mosquito Shore, and expressing his intention of writing, at greater length, by some future opportunity. This anticipation, alas! will never be realized: for ere this devoted young man could enter upon his work, he has been called to quit the scenes of mortality for ever. Nor can we stop here: a few days after his decease, his affectionate partner was called to follow him into the world of spirits: and they now rest together, till the resurrection morn, in the land which, only two short months before, they had entered as the messengers of salvation! Since the death of Mr. Grant, who, in 1799, expired at Serampore, eighteen days after he landed in India, the Society has not been called to mourn the removal of a missionary under circumstances so painfully solemn and impressive.

[*Lon. Bap. Mag.*]

#### PALESTINE MISSION.

*Arrest and temporary Imprisonment of Messrs. Fisk and Bird.*

OUR readers have been informed of the temporary imprisonment of the missionaries at Jerusalem, which took place last year. Mr. Fisk, in a letter to the

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Secretary of the American Board, has given the following account of that event, which is too interesting to be omitted:

Tuesday, February 10th, a little after noon, as I was reading Arabic with Jar Alla and Cesar, Moosa Beg, the head of the police, came into my room, accompanied by eight or ten Turks, most of them armed soldiers. They were all strangers to us, and we had at first no suspicion of their object in visiting us; as soldiers and other Turks had often before called to visit us. We received them civilly, and treated them with pipes and coffee. They pretended to be in search of the Dragoman of the Latin convent! and Mooso Beg went out, and, as I afterwards learned, held a consultation with the Latin priests. Meantime I went from the room where I was studying to another, and a soldier followed me. When I returned, he returned. I went out a second time, and he kept close behind me. This excited strong suspicions that they had come, not for the Latin Dragoman, but for us. Dragoman Joseph came in, and we told him to ask them what they wanted. Their answer was, "*Nothing.*" Moosa Beg returned, and we were abruptly called to go. We asked *where?*—and were told to the Governor's. We asked, *why?*—and were told, that he wished to see some of our books. No time was given for remonstrance. We were hurried out of our rooms, the keys were taken from us, and the doors sealed up. We were conducted, however, not to the Governor, but to the Moollah or Judge. As soon as we appeared in his presence, he demanded, "Who are you?" We replied, "English;" using the term, as it is used and understood here, to mean, under English protection. The next question was, "Why do you wear the white turban?" We replied, "It is customary for Englishmen to wear it, when they travel in Turkey." He shook his head very significantly, and

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said, "No, no, no. this cannot be done without a firman." I then showed him my firman from the Sultan. On seeing this, he invited us to a seat on the sofa, where he was sitting. After reading the firman, he said, "But this is mere y for travelling, and gives you no permission to sell books." Then, holding up a copy of Genesis, which one of the soldiers had brought from our rooms, he said, "These books are neither Mussulman, nor Jewish, nor Christian, and nobody will receive or read them;"—and threw the book contemptuously on the floor. We replied, "The books that we distribute are the Law, the Psalms, the Prophets, and the Gospel; such as Christians have always received as their Holy Books." His reply deserves to be remembered: "*The Latins say these are not Christian books.*" Very little else was said, and we were sent away to the Mootselim, with information that we should be kept in confinement, until the matter could be referred to the Pasha at Damascus, and an answer received.

The Governor received us a little more civilly than the Judge. He read the firman, and inquired about the books. We gave him the same account of the matter, that we had given to the Judge, and he replied, "*The Latins say, that these are neither Mussulman, Jewish, nor Christian books.*" In the meantime Moosa Beg sent a crier into the market, and to the doors of the convents, prohibiting all persons from purchasing books of us, and ordering all who had any of our books to deliver them up to the Judge. The Governor said, on reading our firman, that he could not imprison Englishmen, who had such a firman from the Sultan, and gave orders that we should be lodged in the Latin convent, till the matter was settled. We were accordingly conducted up the *via dolorosa*, till we came near the convent, when we met the Latin Dragoman, and he told the Turks, our conductors, that we could

not be received there. We were constantly kept in waiting, while a messenger was sent to the Governor for further orders. He returned, and we were told that we were to go to our own rooms to lodge. On entering our room, however, the Turks began to take an inventory of our trunks, books, and other things. They rudely examined our letters, and private papers, and took brother Bird out of his room by force, while they opened his trunk, containing his papers and money. From my secretary they took several letters and papers in English and Arabic, which they carried off. At last we were told that we must return to the Governor's house to sleep. Soon after our arrival there, we were conducted to a lower room, which serves as barracks for soldiers. There we spent the evening, with twenty or thirty soldiers about us, who were smoking and playing at chess, and expected to sleep on the ground among them. In the course of the evening, however, the Governor sent for Joseph, and, after making a variety of inquiries, told him that we should go next day to the principal Greek convent, and lodge there till the affair was settled. About 10 o'clock we were sent for. On our entering the Governor's room, he saluted us with uncommon civility, invited us to a seat near him, and ordered coffee for us. He then put the question again, "What books are these that you distribute?" I answered, as before, "The Law, the Psalms, the Prophets, and the Gospel." "But why do you bring so many of them into this country?" "Because Christians here have no printing presses; and when they want the Scriptures, they are obliged to write them out with great labour; whereas, we are able easily to supply them with printed copies." "But why do you bring books in Arabic?" "Because many Christians can read no other language." Then turning to one of his attendants, he observed, "That is what I said."



Then came the difficult question. "Why do you give them to Mussulmans?" We replied, "It is not our wish to do any thing in secret, nor to distribute books in this country, which we are not willing that you should all read; nor do we consider it unlawful for Mus-ulmans to read Christian books. If Mussulmans wish to read our books, and learn what we believe, we are always ready to give them an opportunity." He said that was all very well—begged us not to be offended—told us he had no knowledge of the affair when we were arrested, but the whole was done by the Judge, and added, "You will lodge here with my nephew to-night, and to-morrow return to your rooms. His nephew, Hosien Beg, conducted us to his room, insisted on my taking his own seat in the corner of the sofa, which is the place of honour—ordered sherbet, pipes, coffee, and a supper, and said, as many as twenty or thirty times, "Excuse us." "Be not offended with us."

After supper we entered into a free conversation about the Arabic language, and then about the Bible, and the Koran, and Christ, and Mohammed. I was struck with the remark, as coming from him at that time and place, "This house is the place where our Lord Jesus was condemned." It was even so; and we had the unmerited honour of being arraigned for the word of God, and for the testimony of Jesus, in the palace of the Governor, which now occupies the ground where the palace of Pilate stood. I said to myself, "It is enough for the disciple that he be as his Master, and the servant as his Lord." If our Redeemer was condemned to death for our sakes, it is but a small matter that we should suffer a short confinement for his name's sake. Knowing, as we did, the character of the men in whose hands we were, it was impossible that the mind should not be busy, during the afternoon and evening, in thinking what might be the result of all this. We knew that Greeks,

priests as well as others, and Jews, some of whom were Europeans, and had passports and firmans, had been put in prison and in chains, on the most frivolous pretences, until they paid large sums of money to their oppressors. It was at least *possible* that we might receive the same treatment, and have the same demands made upon us. We knew that Turks were accustomed to inflict corporeal punishment, in order to extort money, or some confession, which they wish to obtain: and the question naturally occurred, "Are we ready to glorify our Lord by bodily suffering?" What effect the *certainly* of suffering would have had on our minds, I cannot say: but the *probability* of it did not greatly agitate us. What we most seriously feared, was, that we should be either ordered to leave Jerusalem, or prohibited from distributing the Holy Scriptures. The events of the evening had a little brightened our prospects, though we felt by no means certain, that what had been promised us would be fulfilled. We however commended ourselves and our cause to the Divine protection, and slept quietly.

We had reason to expect, from what had been said to us in the evening, that we should be allowed to return to our rooms in the morning, without further delay; but the forenoon passed away without permission to go. We read 2 Cor. vi. 1—10, to each other, with much interest, and endeavoured in patience to possess our souls. Some hints had been given to Joseph, the preceding evening, that a present from us would not come amiss; but we took no notice of these hints. Moosa Beg and Hosien Beg now told Joseph, that, as we were Englishmen, the Governor could not take money from us, but that a present of some valuable article would be expected from us for the Governor, and a small sum of money, say twenty dollars, for themselves. Instead of giving an answer to this, we told Joseph to ask whether we could distribute the

Scriptures as formerly. The answer was, "Certainly:—nobody can say a word on the subject after what has happened. They added, that, as to the twenty dollars for themselves, it was not necessary, but any small sum, whatever we pleased to give. We next sent to know what proclamation the crier had made in the streets, and at the convents, concerning our books. The answer was, that he had merely prohibited Mussulmans from receiving them, but had said nothing about Christians. We doubted the truth of this at the time, and learned afterwards that it was totally false. The proclamation was that *whoever* had received books from the English must deliver them up to the Judge; and that nobody could hereafter receive any from them, on penalty of imprisonment: and that these were books which might not be read, either in the mosque, or the synagogue, or the church, or any where else. After a little further delay, we were conducted to our rooms. Mr. Bird's room and mine were given up to us. The Bible Society's room they had not discovered the day before. They now examined this, and sealed it up; and said that this, and Mr. King's room, in which they found me the day before, must remain for the present sealed up. After waiting a while to receive some present, but finding they were not to receive any thing, they went away in very ill humour. They probably thought it hard that they must insult us, search our rooms, trunks and secretaries, seal up and open, once and again, all our doors, conduct us to the Judge and the Governor, and keep us twenty-four hours in custody, and not be paid for all this trouble. It is probably the first time that they have done all this for nothing; for the poor Greeks and Jews always have to pay dearly for being insulted and abused.

*Sympathies of friends in Jerusalem.*

Soon after the Turks left us, I received a note from Cesar, which he had written to send to me at the Governor's, of which the following is a translation:

"Your absence, my very dear master, brings to my soul much affliction and melancholy. But as I cannot come personally, according to my desire, I pray you, from a distance, to be of good courage and fear not, for God is with you, and will soon deliver you from the hands of the enemies.

"Much salutation to Mr. Bird.

Your afflicted scholar C —.

"Remember the saying of the Apostle, who says, 'All that will live godly in Christ Jesus suffer persecution.'"

Papas Issa called, and, with a countenance expressive of the deepest interest and anxiety, said, he could not sleep the whole night. He knew not the cause of what had happened, and could think of nothing, unless a war had commenced between Turkey and England. In the night his little boy, who comes to me to recite lessons in the Scriptures, began to talk about us, and asked where we could say our prayers, while we were among the Turks. His father told him he must pray for us; and he immediately arose, and began to repeat a prayer which he had learned.

Cesar called, and took our hands in a most tender and sympathetic manner. "You suffer for the love of Christ," said he. Then telling us how much sympathy was felt in the convent, he said, it was more like what was felt at the death of Procopius, than any thing else he had witnessed. "For we all know," said he, "that you are spending your lives for our good."

I, the carpenter, called and said a great deal about what he, and his wife, and children, had suffered on our account. He says they were praying to Jesus for us all night, and could not sleep at all.



The Greek Metropolitans sent their congratulations on our release, and as a token of their regard, they sent four loaves of the finest bread, and two bottles of wine and aqua vita. Under existing circumstances, these professions of friendship had a very tender effect on our feelings.

This affair gave us new information about Turks, Turkish government, and Turkish justice. I trust, too, that it gave us new proofs of our attachment to Christ and his cause, and of our willingness to leave ourselves, and our plans, and all that concerns us, in his hands. We feel that we deserve and need disappointments and trials, and hope to profit by them. All that we have as yet suffered, however, is nothing compared with what the first Christians suffered, nor indeed is it any thing compared with what the Christian and Jewish subjects of the Sultan daily suffer at the hands of their tyrants.

#### *Sale of the Scriptures.*

On Wednesday Joseph went out again with Scriptures for sale, and in the course of four days we sold about *two hundred* copies. It would not be easy to describe the emotions that swelled our breast, on seeing such a readiness to purchase the word of God, after what had happened. We thanked God and took courage.

It soon appeared, that both the Judge and the Governor feared for the consequences of what they had done to us. The Governor told Joseph, privately, that he had written to the Pasha of Damascus, laying all the blame on the Judge; and the Judge, on the other hand, sent a man to tell us that he had written to the Pasha of Acre to secure his influence against the Governor. What a picture does this give of Turkish government!

#### *General Result of these Difficulties.*

We have no means of ascertaining what is true in this case, but I believe

all parties regretted that they had meddled with us, and I believe that a general impression was made, that men under English protection are not to be trifled with. In the view of the Christian and Jews, it was no small matter, that we were able to refuse money to Turks, who had us in their hands. I think the Turks of Jerusalem will be less likely to molest us now, than before this happened. The Latins will probably continue to excite the Turks against us by all the means in their power. May God cause their wrath to praise him, and restrain the remainder of it. It is worthy of remark, that, during the whole of the process, the Turks made no objection to the distribution of Christian books among Christians: The whole complaint was founded on the testimony of the Papists, that our books were not Christian books, but *false* books. When the Judge and the Governor told us this, we demanded that they should send to the Latin convent, and bring an Arabic Bible to compare with ours, but this they both refused to do. They hoped, no doubt, that money would have been given them. We are much indebted to Mr. Abbott for his prompt and efficient interference in this case, as well as for a thousand civilities in other instances.

#### SANDWICH ISLANDS MISSION.

THE following extract of a letter from the Rev. Mr. Stewart, a Missionary at Maui, one of the Sandwich Islands, will show the encouraging prospects of that mission, and exhibit something of the cheerful, devotional spirit, of those who are sent of God to bear the message of salvation to perishing souls. The Lord, in times past, has greatly blessed the labours of the missionaries on these islands, and the prospect of continued success is not yet obscured. We trust the perusal will incline the heart to

more fervent prayer for the outpouring of his Holy Spirit upon this benighted, yet interesting race. The letter bears date, "Island of Maui, February 13, 1824."

Since furnishing the last statement to the Board, for the station at Lahina, we have succeeded in establishing a number of regular schools among the common people; so that, for some time past, besides the chiefs, of whom a large and important part reside here, there have not been less than one hundred and fifty persons under regular daily instruction, which to us is a very encouraging circumstance.

Indeed, we have every encouragement to the most zealous and unremitted activity in the work in which we are engaged. We feel it to be a blessed privilege, that, in the providence of our covenant God and Father, we are appointed teachers to those Gentiles. So wide, so white, and so rich is the harvest, we cannot but rejoice in our field of labour, though surrounded by privations which daily we most sensibly feel. No society—no civilized and polished friends—no literary, no political, no religious intelligence—nothing to tell us what the world "in its idle whirl" is doing; we are solitary exiles in a land, far from being the elysium which the imaginations of some have made the Islands of the Pacific.

Mrs. Stewart, Betsy Stockton, and myself, are the only missionaries on Maui, an island containing about twenty thousand heathen, five thousand of whom are almost within call from our door; but such is the deportment of the natives towards us, that we feel as perfectly safe and at ease, as we should do were we in New York. Every external accommodation—our hut and its furniture—our food, &c. would compare for rudeness and simplicity with the meanest abode of cleanly and industrious poverty at home. One of the only four moveable seats that our whole station can muster,

belongs, according to Cowper, to the "birth-day of invention,"—a three legged stool, such as that on which the "immortal Alfred sat, and swayed the sceptre of his infant realms." To the same age belongs our little cabin of grass, with ground floor and unglazed windows; but the poor thatch, through which, on every side, we can see the "broad glare of day," is better suited to this region of perpetual sunshine, than to the latitudes where is nightly heard the freezing blast that sweeps the bolted shutter.

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We beg of you, not only to remember and pray for us, but also for this heathen people. They are struggling from darkness into light, and seem almost ready to turn from the power of Satan unto God; but they are ignorant, they are helpless;—they want more knowledge, and they can look to none for the means of obtaining it but to the Church;—to the followers of Him whose is the only name under Heaven given amongst men whereby we and they can be saved.

This is a land of degradation and spiritual death. Oh, what a tale of facts could I tell—what a picture, that would be no "fancy's sketch," could I draw to my Christian friends in America, of what I know and see among this people! A tale and a picture that would make them weep over the loss of the multitude of souls that have perished for the lack of knowledge; over the thousands that stumble against the dark mountains, for want of a guide to lead them in the path of righteousness and peace.

You will perceive that we are still enabled to speak of prosperity and blessing, and that our encouragements in this mission are almost unparalleled. The harvest truly is great, but the labourers are few. We do not see as many converts to holiness of life, as we could wish; but even of these, we have reason to believe there are a few, whilst the great



body of the nation are daily gaining light and knowledge, that cannot but prepare the way for the most enduring benefits. We have daily encouragement to persevere in every good word and work, and see and hear so much, that our privations, and toil, and care, are converted into sources of joy, and we esteem it our highest privilege to be the humble co-workers with God, and fellow-labourers with Jesus Christ, in the gathering in of the Gentiles.

It is a long time since we have heard from America. We hope soon to have glad tidings of great joy: of the outpouring of the Holy Spirit on the churches of that highly privileged and blessed land. At least for this we offer our daily prayers.

#### RUSSIAN POLAND.

*Extract of a letter from Mr. Moritz, dated*

MINSK, August 11, 1824.

THE Jews in this place rejoiced to see me again, and numbers flocked around me, begging books, but I kept them waiting till I had found a proper lodging. My small stock of nine Hebrew, and eight Jewish German Testaments, of 350 Hebrew and 168 Jewish German Tracts, were all distributed in the space of ten days, and the demand for books was still unabated.

Hardly a day has passed without some of the better informed Jews coming to me for friendly conversation, and they seemed all to listen with the greatest attention to the plain doctrines of the cross, which the Lord by his Spirit enabled me to place before them in meekness and love. Almost all the Bochrims (young students of the Beth Hamedrash) have begun to lay aside the fables and traditions of the rabbies in the Talmud, and begin diligently to search and to study the Scriptures of the Old Testament. Even in those preparative

schools where the young boys begin to be instructed in the law, and afterwards in the first rudiments of the Talmud, the Holy Scriptures are now superseding the Talmud, and some of the schoolmasters have promised me even to introduce the New Testament.

#### DOMESTIC.

##### WITHINGTON STATION.

*Extract of a letter from the Rev. Lee Compere, Superintendent of the Indian school at Withington, to the Editor of the Southern Intelligencer, dated*

"WITHINGTON STATION, Dec. 3, 1824.

"IN our school, every thing is going on much to our satisfaction. We have 42 steady scholars, who, in general, improve beyond our expectation. More than half that number are reading in the New Testament; as many are writing; some are committing words, with their meaning; three are ciphering in division; three in multiplication; and some others are commencing. A few weeks ago, I heard some of the girls repeat the first and second chapters in John's Gospel. Last Sabbath I heard the whole Testament class read the eighth chapter of Romans, and catechised them as they proceeded, much after the following manner—"To whom is there now no condemnation?" "To them that are in Christ Jesus," was the answer. You will perceive that the answer was only in part what it ought to have been; but as it is a fair specimen of the answers in general, it is sufficient to show that these poor children do not, (as many would fain believe,) learn our language like the parrot.

"When we call to mind how recently we commenced our efforts, and the difficulties we had to contend with for some time, and then consider the improvement the children have made, we

cannot help saying, 'Hitherto the Lord hath helped us.'

"I have told you we had 42 steady scholars:—After Christmas we shall perhaps venture to increase our number a little; for though we are too limited, both in our funds and in our assistants, we can hardly feel satisfied to refuse the request of these poor ignorant and half starving creatures. We know that the gold and silver is the Lord's, and that the hearts of all men are in his hands—and when he says give, who dares with hold? When he says go, who dares stay back?

"We are very much in want of little books, suited either for our school or rewards. Perhaps among your good friends you could make us up a small packet and forward it."

#### CAREY STATION.

WE have just received the journal of Brother M'Coy, up to the 18th of January, and letters to the 20th. We lament that it did not come to hand in time for us to give our readers such extracts as could not fail to be deeply interesting. The work of the Lord is highly prosperous there. The little sons and daughters of the forest, composing the school at this station, are now warmly engaged in learning the character of that God, who has said that *the wilderness and the solitary places shall be glad for them; the desert shall rejoice and blossom as the rose.* Those savage wilds, so long the scenes of cruelty and devastation, are already smiling with the mercy of the Saviour; and hills and forests, where only the savage yell was heard, are now reverberating to Indian voices, the song of redeeming love. O, what will not the mercy of our compassionate God accomplish! Is there a heart so hard, a mind so lost to sensibility, as to withhold the tribute of gratitude and the tear of joy?

The beginning of the work of grace

among them has been communicated. We have now the satisfaction to state, that in addition to seven white persons, hopefully converted at this place, nine Indians have given satisfactory evidence of a work of grace, and been baptized in the name of the Lord Jesus; making the whole number baptized by brother M'Coy, since the 1st of November, sixteen.

A person is annually deputed by the Governor of Michigan to visit and inspect this station, and report through the Governor to the Department of War. Gov. Cass has ever manifested the most friendly disposition towards the great object of civilizing and evangelizing the Indians; and his paternal solicitude for the prosperity of this station, has led him to select persons best qualified to make this inspection. The person whom he sent to visit the station last fall, was John L. Leib, Esq. He was there about the time of the commencement of the work of grace which is now going on among them. To show the promising aspect of the establishment, and to exhibit the confirmation which this statement gives, of the qualification and fidelity of our missionaries, we subjoin the following

Extracts from the report of Mr. Leib, the agent deputed by Gov. Cass, to inspect the establishment at the Carey Station.

"I arrived there early on Sunday morning of the 31st of October; and my appearance being unexpected, every thing, it is presumed, was found in its current state, no previous preparation having been made to give a better face to the affairs of the establishment than its ordinary aspect. Every member of this institution being on this day engaged in devotional exercises, I could not proceed until the next, in my intended examination, which was commenced with the school in which the alphabet, spelling, reading, writing, and arithmetic are taught. It is composed of sixty-three scholars of both sexes, and from



the full-blooded Indian, to the quadroon, and of various ages, from childhood to manhood. The arrangement of this school, its order, and the improvement of its pupils, excited in me delightful sensations. To behold, at the distance of nearly two hundred miles from the least habitation of civilized man, an institution arising out of the wilderness, exhibiting without, cultivated fields; and smiling within, with cheerful contented countenances, with order and an admirable economy—opening its portals to the rude children of the forest, and inviting them to enter and be made acquainted with the benefits resulting from domestic life; with letters, which enlarge the sphere of happiness and knowledge; with agriculture, which dispels all fear of a precarious subsistence; and above all, with the Christian religion, which ensures to those who observe its commandments interminable happiness, is a spectacle consoling to humanity, in the highest degree praiseworthy in the founders of it, and deserving of the fostering care of a benevolent and enlightened government. From the fruits of this germ, I see, or think I see, the Indian progressively reclaimed from a vagrant and savage state; and a hope once fondly cherished of an event so desirable, and which I long since abandoned, is now resuscitated with increased expectation.

I examined, separately, with few exceptions, every pupil, both in and out of school, and found them not only satisfied, but contented and happy; and was greatly surprised at the distinctness with which they pronounced English words, as with their general improvement. The bugle is sounded at four o'clock in the morning, when persons of every description repair to the school house, where the business of the day is commenced with religious exercises; after which, they disperse to their various avocations, until breakfast, which is generally prepared a little after sunrise. Besides the Rev. Mr. M'Coy, the super-

intendent, and his wife, an excellent woman, there are three male and one female teachers, all of whom, from a sense of their missionary obligations, devote themselves without remuneration to the diversified labours of the institution, and one of them, Robert Simerwell, is moreover a blacksmith. There are six men engaged in their agricultural operations, and in felling timber for fences, for buildings, for fire wood, &c. There are also five Indian women, who serve as domestics, one of whom likewise takes care of several of the Indian children. The boys and girls are in separate classes; the latter are under the tuition of a governess, Miss Goodridge, a lady well qualified for so arduous an undertaking, and which is manifested by the improvement of the scholars, their great propriety of manners, neatness of dress, and, above all, their attachment to her. The male teachers are also industriously and unremittingly employed in instructing the boys committed to their charge. In short, I never remember to have witnessed as much order in any primary school, in which children of all ages were mingled together, as in this. Two of the boys are learning, as apprentices, the trade of a blacksmith, and the others who are large enough are occasionally occupied on the farm; all the girls, except three or four, who are very young and novitiates, can spin, knit, and sew, and go through all the gradations of domestic service, with as much skill and facility, as their fairer sisters of more cultivated life. Two of them weave plain cloth; and two hundred and ninety-four yards of this fabric have been manufactured in the loom of this institution since February last. Noahquet, or Luther Rice, and Anthony Bolles, have made such proficiency in the English language, as to enable them to interpret between the missionaries and the Indians, and even religious discourses have been explained to their red brethren, in a manner highly creditable to the boys, and satis-

factory to the missionaries. Luther Rice, who is not yet fifteen years of age, when he first entered this institution, was wild from the woods, acquainted with no language but his native Indian.

As I made a survey of all the land improved, and intended to be improved, with the same minuteness that I did of the school, and all things else pertaining to this interesting establishment, my mind received the liveliest impressions. The beautiful hills which surround, and which seem to be its proud and graceful associates, I imagine I view in perspective, crowned with temples and seminaries of learning, while the fat earth every where around is yielding its bosom to the plough, and teeming with every product necessary to the subsistence and comfort of the reclaimed Indian. In a more enlarged survey of the future prospects of this establishment, nurtured by a paternal government, and aided by the personal sacrifice of benevolent missionaries, I behold from this spot, consecrated to humanity and the highest offices of our nature, the melioration of the condition of this neglected portion of our species, redeemed from mental blindness, their eyes opened to the "ways of pleasantness, and their steps directed in the paths of peace." I behold a colony, firmly settled, numerous, civilized, and happy, with every attendant blessing, flowing from a well regulated, industrious, and religious community. I behold, also, the same paternal government, rejoicing in the successful experiment, and exulting in the ample means which it has afforded for its accomplishment, animated with a new and increased ardour, pushing institutions of a like nature deeper and deeper in the wilderness. Do I hear your Excellency exclaim, "Felix error quo decipimur in melius?" I must then return to existing things, leaving what your Excellency may deem imaginary, to future developement. The buildings are

erected on an oblong square, 330 feet long, east and west, and 165 wide, north and south; the main block consists of four adjoining buildings, each 20 feet in front, by at least that number of feet in depth; the most northern building is a kitchen, connected with the other three by a passage of ten feet in width. In the rear of the kitchen, and communicating with it, is a dining room, 32 feet long and 18 feet wide. All the buildings are of square timber, well put together, and filled in with clay, with clay chimneys; roofed with clapboards, and high enough to admit of lodging rooms on the second floor.

The tribes surrounding this establishment evidence the most conciliatory disposition, and a desire to avail themselves of the opportunity offered of making themselves acquainted with letters, and religious and agricultural instruction, is strikingly manifested. And no doubt is entertained of enlarging the school, by the accession of scholars, beyond the limits of the present means to support it. A taste for agriculture is already shown; and several Indian families, among whom is a chief, are now settling in the neighborhood; and with the assistance of the missionary brethren, have commenced the improvement of selected pieces of land, which have been ploughed, and a few acres fenced, in a manner to resist the intrusion of all kinds of cattle. Two log cabins, with the like assistance, have been erected; thus forming a nucleus, around which may be anticipated a gradually growing settlement. Indeed, I entertain little doubt, that with proper care and protection, with conscientious agents to superintend and direct their operations, the Indians may be gathered together into colonies.

I feel assured, that the hard fate of the Indian has rather been overlooked than disregarded; and when known, that it will be remedied. From a knowledge of the kindness of your Excellency



cy's nature, and of the abundance of the milk of human affections which fill your heart, I know that you would, with every faculty of mind and body, give efficacy, as far as you could give it, to any plan that would meliorate the condition of this neglected race. More M'Coys and more missionaries may be found, if funds were afforded them, to lend their aid, with the same pious unbought zeal which planted this benevolent, orderly and promising establishment, on the St. Joseph's.

I feel thoroughly convinced, that with adequate means placed at their disposal, the exertions and sincere zeal of the missionaries would produce the most gratifying results. A fair experiment should, at all events, be made. Indeed, so fast are distresses accumulating upon the Indian, from known and obvious causes, that the time is fast approaching, when he will perish for the want of both food and raiment, unless provision of some kind be seasonably made, to save him from the impending perils.

A policy has been pursued by the superintendent at Carey, by which not only the salutary purposes contemplated by government will be achieved without opposition, but a settlement courted.

## MISCELLANEOUS.

### BAPTIST GENERAL TRACT SOCIETY.

THE first annual meeting of this Society was held in the meeting-house of the first Baptist Church in this City, on Monday evening, the 28th of February, 1825.

From the Report of the Board which was then read, it appears that the prospects of success in the great objects of the Society, are flattering, to a degree far beyond the anticipations of its founders. Many of the most enlightened

and influential of the denomination, in most parts of the United States, have expressed their unqualified approbation of the undertaking, and their readiness to co-operate in such measures as will tend to its enlargement. Many auxiliary societies are already formed, and depositories are established in several of the States. Nineteen tracts have already been issued, and the number will be rapidly increased. This institution is yet in its early stage of infancy; and if the countenance which it has already received, may be regarded as an indication of its future support, the most happy results may be confidently expected.

The amount received into the Treasury is—

From the General Society	\$25 00
“ Life Subscribers	50 00
“ Auxiliary Societies	268 66
“ Depositories	20 20
“ Individuals	9 94
	<hr/> \$373 80

Aggregate of balances due to the Society from Depositories, Auxiliary Societies, and individuals for tracts, \$173 25

Value of Tracts on hand, after the usual deduction for allowances to depositories, 135 39

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\$682 44

The expenses incurred by the Society in the publication of Tracts, contingent expenses, and expenses of agency, are 582 44

Leaving a balance in favour of the Society of 100 00

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\$682 44

The officers for the ensuing year are:

O. B. Brown, *President.*

Samuel Cornelius, *Vice President.*

George Wood, *Agent.*

Joseph Thaw, *Recording Secretary.*

Luther Rice, *Treasurer.*

*Directors.*

Dr. William Staughton, Samuel W. Lynd, Enoch Reynolds, Samuel Wait, Alexis Caswell, Stephen C. Ustick, John S. Meehan, Isaac G. Hutton, Ira Chase, Joseph Gibson, James D. Knowles, James Johnson, George Outlaw, James M. Staughton, Daniel Ca-wood.

Experience has so evidently demonstrated the utility of Tracts, that it is almost superfluous to remind the Christian public of the convenience which they offer of doing much good with little expense. In many instances they have been instrumental in bringing conviction to the minds of sinners, who were not in the habit of going where the Gospel was preached. They have brought sweet consolations to the hearts of God's children, and often supplied the want of the ministry of the word in destitute places. They scatter light upon the pilgrim's path, and carry blessings into the abodes of misery, at an expense so small as to be utterly imperceptible.

## ANECDOTE.

SOME time since, a lady whose name has been respectfully announced, and whose time has been much devoted to promote the objects of the British and Foreign Seamen's Friend Society and Bethel Union, going on board a ship of war, was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors. The lady expressed her wish that while she was on board he would have the goodness to desist from language of that description. He professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors the Tracts and Bibles, and, above

all, her admonitions. On her return she was accompanied by the same officer, and had an opportunity of thanking him for his kindness in attending to her request; he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do that he would not do. Then (said she) I'll thank you to read that book, giving him a Bible. He felt himself surprised, (or taken in,) but considering that he had given his promise, he was bound to fulfil it.

The lady afterwards visiting a distant part of the country, went to the church, heard the sermon, and was returning, when the clergyman, running after her said, 'If I mistake not, I am addressing such a lady.' (mentioning her name.) 'That is my name, (said she,) but I have no recollection of you.' 'No! madam, (said he,) does not your ladyship recollect visiting such a ship, and giving an officer a Bible?' 'Yes, (said she,) I do.' 'Then, madam, I am the person; and the good effects of it are what you have seen this morning.'

## REVIVALS OF RELIGION.

## VIRGINIA.

A MINISTERING brother in Giles county, who has been employed as a domestic missionary in this state, writes to us, under date of December 27th: "On the 11th of September we constituted a church of seven members, within five miles of Giles Court House, where the Baptist cause has been at a very low ebb for some time; and, shortly after the church was constituted, I baptized two persons, who joined it. On Walker's Creek, in Wythe county, within 14 miles of the Court House, the prospect is very encouraging. The last time I was there, we received four, who were amongst the most respectable inhabitants of the settlement, and



there are several others who talk of joining next Saturday. The people are very much excited here, indeed; and I hope that the Lord is about to build a house for himself among them. This place is upwards of thirty miles from any church, and there never was any Baptists here before. If I were to judge, from the appearance that was produced under the ministry of the word, during my last tour, I should conclude that the Lord was about to do great things for the people in many other settlements. Indeed I don't think I ever before performed a tour that was so promising."

NORTH CAROLINA.

WE have been politely favoured with the following extract of a letter from a gentleman at Moore Court House, to a member of Congress, which furnishes some pleasing particulars of the revival in that part of the State.

"The Lord, in his unbounded goodness, is still carrying on his work in this vicinity. We have received, in a few months past, upwards of forty members. We received at one time three, each of whom was upwards of forty years of age. The brethren hold weekly prayer meetings at night; and, notwithstanding the weather is cold, and the inhabitants thinly settled, the houses at times are crowded. Two of our old members have embarked in the ministry, and others exhort with warmth and power. My dear brother, the Lord is good, and his works are marvellous in our eyes. The little band, which have been literally frozen for twenty years, are roused from the spirit of lethargy which has long pervaded them, and now appear active and zealous in promoting the interests of Immanuel's kingdom. O, that it may continue to prosper, and his name be glorified in the salvation of the sons and daughters of Adam!"

NEW-YORK.

*Lenox.*—A happy season has been granted of the Lord to the church in this place, under the pastoral charge of the Rev. Robert Powell. Forty-six have been added to the church by baptism, and the work still continues. More than one hundred are believed to be the subjects of a work of grace; but many, of whose eventual deliverance there is strong hope, are yet under temptation on the subjects of election, infant sprinkling, and close communion. We are happy, however, to learn that the faithful pastor does not encourage them to join the church till their minds are settled on these important points. Among the first converts, was a man who had been the principal organ of a combination against the church, which had given much trouble and sorrow to the faithful. When God designs to accomplish a work of grace, he will remove the obstacles that would otherwise frustrate it: and, happily for this man, it was the Lord's mercy to him that effected the divine purpose.

*Lowville and Denmark.*—A great revival of religion is going on in these places, among the different denominations. About 300 have given evidence of being subjects of a work of grace, of whom one hundred and one have been baptized and united to the Baptist church, and others are expected to follow their example.

*Gorham.*—A letter from the Reverend William Witter, of this place, says—

"We have good times in this region; the Lord is pouring out his Spirit in many places. The people of my charge are very solemn; some young persons are in distress, and some backsliders have returned. I expect to baptize a number, the first Lord's Day in February."

Several other places are mentioned, which have been favoured with revivals in New-York. In Camden, Batavia, Stafford, Clarkson and Scottsville, a con-

siderable number have become the hopeful subjects of divine grace. In Geneva, and Genessee, a powerful work of grace has lately commenced.

#### OHIO.

We are glad to find, in the following extract of a letter from one of our correspondents, a member of the Baptist church in Cincinnati, that the blessed influences of the Holy Spirit are still operating on the hearts of many in their congregations, and constraining them to cry out, '*What shall we do?*' The writer says—"I am happy in informing you that the good work continues to go on with increasing prosperity. Seventeen were added last month—ten by baptism, and seven by letter; and present appearances indicate a good number the ensuing month. This is the Lord's work, and it is marvellous in our eyes."

#### CONSTITUTION OF A CHURCH.

*Extract of a letter from the Rev. E. Tucker to the Rev. L. Rice, dated Fredonia, N. Y. Jan. 26, 1825.*

On the 5th January, 1825, a Baptist Church was constituted in Ashtabula, Ohio, consisting of 42 members. Elder Abbot delivered a short and very appropriate sermon, from Heb. xii. 28. Elder Elisha Tucker delivered a charge to the church, and Elder Handy gave them the right hand of fellowship.

Brother Fisk is a principal member in this church. He has built them a meeting house at his own cost, and has expended about \$3,000 of his private funds for the support of religion in that place, within two years; yet he is not a man of great wealth. The Lord has abundantly blessed him. Fourteen

have been added to the church since it was constituted, and among them brother Fisk's eldest daughter. Surely the Lord will bless such as consecrate their all to his service.

#### OBITUARY.

DIED, in December last, at her residence in Perquimans County, North Carolina, Mrs. Mary Ross, consort of the Rev. Martin Ross, aged about three-score and ten.

Of her, it may be truly and emphatically said, she was a mother in Israel. For many years she was a member of the Baptist church, and continued to the end one of its brightest ornaments. Endowed with superior powers of intellect, and placed by Divine Providence in a situation giving her an extensive field for usefulness, she improved the privilege, (for such she ever regarded it,) to the benefit of thousands. She was a guide to the ignorant, both in counsel and example; and from her door the poor and needy never departed but with a cheerful heart. Her abode was that of hospitality, instruction, and content. In all the relations of life, as a wife, a parent, a neighbour, a friend, and a Christian, she was among the few who pass through the wilderness of this world without one blemish to tarnish the lustre of divine grace. Her death was, as might be expected from one in whose character the power of godliness was so strikingly exemplified, the calm of a peaceful slumber; the happy departure from the precincts of time into the perfection of bliss, without a murmur or an anxious thought to interrupt her tranquillity. Her afflicted husband will not cease to mourn the irreparable loss, till he shall also be called to meet her in glory.



## TREASURERS' ACCOUNTS.

*Donations received by the Treasurer of the Baptist General Convention in the United States, for Foreign Missions, &c.*

1824.				be named Rachel Euphemia Thompson, 2d payment,	\$15 00
Dec. 29.	From Samuel and William Hill, for Indian youth,	800 25	5.	From Levi Pierce, Esq. Treasurer of the Foreign and Domestic Missionary Society for Plymouth county and vicinity, the following, viz.	
30.	From William D. Murphy, President of the Baptist Junior Foreign Mission Society, N. Y.	106 50		For translation of Scriptures,	75 00
31.	From Norman Warriner, Agawam, (Mass.) Treasurer of Executive Com. of Evangelical Benevolent Society of Baptist church—the following sums, viz :			For the Burman Mission,	300 00
	For the Jews,	00 33		For the Indian Stations in the United States,	100 00
	For education of heathen females, from Hinsdale Female Society,	1 00		From Newark (New Jersey) Female Mission Society for the benefit of the Cherokees; Sally Vanderpool, Treasurer,	30 00
	A bundle of clothing for Fort Wayne School, from Hinsdale Female Society, estimated by the donors, at	12 00	19.	From Missionary Society, Sullivan, (Me.)	9 25
	From do. for do. cash,	50		From Congregational Female Cent Society, for Indian Missions,	3 50
	From do. for Foreign Missions,	3 62		From Romanus Emerson, for do.	5 00
Dec. 13.	From Agawam Female Society, A bundle of clothing, estimated by the donors, at	5 63		From a member of the Baptist church in Beverly, for Carey Station,	5 00
1825.				From a friend in Abington,	5 00
Jan. 3.	From a female friend in Charlestown, for Burman Mission,	10 00		From John Collamore, Esq. for Burman Mission,	5 00
	From a friend of missions in Buffalo, N. Y.	5 00		From Edward Brown, from Mechanical Labouring Society in the vicinity of Boston, being the earnings of the 1st Tuesday in each quarter of the year,	17 02
	From the Rev. Sereno Taylor, it having been collected at the monthly concert of prayer in Saxton's village, (Vt.)	17 72		3d Quarter's return of the Agent to the Treasurer, 31st January, published in our last number, amounting to	1451 41
21.	From a Female Society, belonging to the North Baptist Church in Randolph, Mass.	10 31		Total,	\$ 2179 04
Feb. 2.	From Miss H. Thompson for the education of a heathen child, to				

*Money received by the Treasurer of the Columbian College, during the month of February, 1825.*

<i>For Endowing the Presidency.</i>			By Ebenezer Loomis, New London, Ct.	\$1 00
By the Hon. George M'Duffie,	\$10 00		By remittance from J. R. Burdick, agent,	150 00
<i>For Endowing the Professorship of Mathematics and Natural Philosophy.</i>			<i>For a New Building.</i>	
By the Hon. John M'Lane, P. M. G.	50 00		By the Hon. John T. Johnson,	10 00
<i>For Professorship of Ecclesiastical History, &amp;c.</i>			By Martin Johnson,	10 00
By Dr. Thomas W. Smith, Upperville, Va.	10 00		By John Sessford,	5 00
By James Hixon, do. do.	10 00		By Dr. Thomas Sewall,	50 50
By Rev. John Goss, Barboursville, Va.	20 00		By Thomas Coreoran, Georgetown,	20 00
By Sydnor Bailey, Upperville, Va.	10 00		By J. S. Meehan,	5 00
<i>For the Columbian College.</i>			By Anthony R. Thornton, Richmond, Va.	25 00
By Joseph Carr, Upperville, Va.	1 00		By Dr. M'Williams,	5 00
By Wm. Wright, do. do.	1 00		<i>For Buildings.</i>	
By Wm. Millan, do. do.	1 00		By the Hon. N. R. Knight,	5 00
By Adolphus C. Smith, do. do.	1 00			\$401 50
By James Hixon, do. do.	1 00			

## POETRY.

## A HYMN.

JESUS, Saviour of my soul,  
Trembling to thy cross I flee;  
Make my wounded spirit whole,  
Rescue, succour, strengthen me.

Wandering far from thee and Heaven,  
Through the world's deceitful maze;  
To its sinful follies given  
All my earliest, brightest days:

I can offer to thy love  
Only this poor bleeding heart,  
Which of sin begins to prove  
All the anguish, all the smart.

Ah! this heart if thou disdain,  
To what refuge shall I flee?  
To the world and sin again!  
Hopeless child of misery!

No; the world and sin I leave;  
Suppliant at thy cross I lie,  
Till thou peace and pardon give—  
Friend of sinners, hear my cry.

Friend of sinners, hear my cry;  
I can go to none but thee;  
Thou that didst for sinners die,  
Rescue—succour—strengthen me.

[Rec. and Tel.]

## "MY GOD, FORSAKE ME NOT!"

WHEN white-rob'd Joy, with sportive  
tread,  
Allur'd my waking eye;  
Or when its dazzling smile was fled,  
Its boasted fountain dry;  
When gathering fast, the clouds of wo  
Obscur'd this earthly spot,  
And taught the bitter tear to flow,  
My God forsook me not.

Now, while the clouds no more deform,  
And scenes of pain are past,

While the sooth'd spirit of the storm  
Recalls his dark-wing'd blast—  
While genial beams of mercy shine,  
To cheer and gild my lot,  
Ah! still I need a guide divine—  
My God! forsake me not.

Where'er my future footsteps stray,  
Through paths where pleasures glow,  
'Mid glimmering shadows, fading day,  
Or vallies dark with wo—  
Where pain or age, with palsied hands,  
The page of life shall blot,  
Or death divide its brittle bands,  
My God! forsake me not.

[Rel. Int.]

## SOMETHING NEW.

SINCE man by sin has lost his God,  
He seeks creation through,  
And vainly hopes for solid bliss  
In trying *something new*.

The new possess'd (like fading flowers)  
Soon loses its gay hue:  
The bauble now no longer takes;  
The soul wants *something new*.

And could we call all Europe ours,  
And India, and Peru,  
The mind would feel an aching void,  
And still want *something new*.

But when we feel the Saviour's power,  
All good in him we view;  
The soul forsakes its vain pursuits,  
Nor seeks for *something new*.

The joys a dear Redeemer brings,  
Will bear a strict review:  
Nor need we ever change again,  
For Christ is—ALWAYS NEW!

[Rel. Adv.]